3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7
Iroquois NM9

D 136

morning as soon as the sun begins to shine and return to the forest only at sundown. This species of snail deposits a colorless liquid of the consistency of saliva on the stems of various plants in the forest (presumably containing the eggs of the animal, which are hatched out by the sun). From this, it is supposed that the pestiferous gad-flies are hatched out.[247] Where there are large herds of cattle that destroy the weeds and root them up, not many of these insects are found.[248]

The common frogs are found in swamps near puddles and ponds. They are of a brownish color, do not croak, but have a note like a short whistle.[249] In springtime they may be heard all night. The Mingoes catch them at night by the light of a torch and eat them either fresh or dried. Green frogs are but rarely met with and only in rivers and brooks.[250] The largest American frog is the bull frog.[251] It inhabits rivers and large brooks. Their croaking resembles the bellowing of a bull, but is far more penetrating.

I [222 262]

Of rats, nothing is known in these parts, but mice[252] are very common.

Mosquitoes and sandflies are found in woods in summertime in great numbers. Both sting and a night in the forest would be intolerable without the smoke of a fire. They are particularly annoying in changeable weather. Even horses will make for the fire and stand in smoke to be free of the pests. Great and small gadflies come in July and August and trouble cattle so much that only at night the latter will graze, the gadflies disappearing until dawn of day.

Ticks are to be found in the woods. These will attack one, pierce the skin and suck the blood until they have so swelled that they drop off. Bed-bugs are to be found in the Indian huts at any time and fleas in the summer, not a few.

D 224 852

The first deer a boy shoots proves the occasion of a great solemnity. If it happens to be a buck it is given to some old man; if a doe, to some old woman. These bring in the whole animal, skinned, if it is possible to do so. If the animal is too heavy, they bring the skin and as much of the flesh as they can carry, fetching the rest later. When they reach the village, they

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224 852 turn to the east, having the whole or part of the animal on the back, always with the skin, before entering the house and give vent to a prolonged call, which is the old man's or old woman's prayer to the Deity in behalf of the boy, that he may always be a fortunate hunter. During the repast they repeat their petitions and give counsel to the boy (who, with his companions, is a mere spectator) regarding the chase and all the circumstances of his future life, exhorting him above all things to revere old age and gray hairs and to be obedient to their words, because 688 178 experience has given them wisdom. Such counsel was heeded in time past, and though the ceremonies are still kept up, the young no longer revere the aged as was the case at one time.

Formerly, the young revered the old, especially if they had gray or white heads.[253] They believed that these must be very wise and prudent, because they were of such an age and seemed to be favored of the gods. Therefore, they treated the aged well, brought them, it may be, a deer, in the hope that they might be instructed of them how to attain to equal age. They presented the old, also, with wampum or belts, with the same hope. While nothing was said, the aged understood and gave the desired instruction on another occasion.

784 276 No young Indian in those days would have dared to take the tobacco pouch, (made usually of the skin of the otter, beaver, raccoon, fox, pole-cat, or some other animal, stripped off whole, with a little slit at the neck), of an old person and take a pipeful of tobacco, thinking such an act a great sin and believing that it would be the cause of shortening his life. When, therefore, in those days, a young brave asked an aged man permission to fill his pipe from the latter's pouch, the old man understood that this was not the young man's intention at all, but he wished to place something in the pouch. Usually, wampum was put in and no tobacco taken out. This, also, was done with the hope that the aged man might instruct the young brave how to be wise and to attain to great age. Indeed, good counsel is given, to bring offerings regularly on behalf of themselves and their friends, to be chaste, to abstain from drinking and stealing, which were common even in those days. These customs, however, have ceased. The old have lost respect and the young

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among the Indians as long as there were no Indian wars. Through the examples of the traders, also the Indians acquired the habit of drinking to excess. Secondly, the Indians had formerly great respect for the aged and the chiefs, from whom they learned that unfaithfulness in the marriage relationship was a great crime and that whoever was guilty of such evil would live neither long nor happily. At the present time they show little reverence to the aged and each one thinks himself to be wise in his own conceits.

The Indian women are in general of a very strong bodily constitution. There are generally clever and experienced women enough who are able to give assistance and advice in time of labor; generally, women will remain in the house at this time. Some go into the woods by themselves and bring their children to the house when they have seen the light of day. Most mothers nurse their children until they are two or more years old. During this time many husbands have concubines, though not in the house.

If it is left to the mother to give the child a name, she uses little ceremony and calls it after some peculiar mark or character in it, for instance the Beautiful, the Good Child, the Great-Eye, sometimes giving it a name of unsavory meaning. If the father gives the child a name he pretends that it has been suggested to him in a dream. The name is given at a sacrifice, on which occasion the Indian brings to some aged person, who performs the offering, a string of wampum, and tells him that he wishes his child's name to be named thus and so. During the sacrifice some other person sings a song in Indian fashion at a public gathering and makes known the child's name. This is called praying over the child. The same ceremony is performed when an adult person receives a name, even although he may already have been named. It is not common to call an adult by his name, for they are ashamed of their own names. If the attention of any one is to be attracted it is done in some other fashion than by the use of the name. In case of children, the names are used. In assemblies and in discourses they do not use the name of any one who is present, though absent persons are referred to by their names.

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9: Kinietz E-4, 5 (1938) 1946
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third periods no ceremonies were reported. In the fourth period the ceremonies were said to be prayers at the beginning and conclusion of the expedition.

From the sequence of questions I understand that the one relating to "peculiar laws" in hunting concerned the rights of various members of a group hunting—the division of the game, the taboos to be observed, etc. (320). Most of the sources and all of the informants stated or indicated the existence of laws or rules from this standpoint. Johnston, however, understood the question differently, for he answered, "They have not, every one kills as much as he can." While he gave no information on the subject desired, his answer does show that the Indians with whom he was acquainted were not practicing conservation of game. There seems to have been a certain etiquette observed whenever a successful hunter was approached by an unsuccessful one at the scene of the kill (322-26). The sharing of the game killed was as generally observed as if the two had been hunting together (321), but the detail of the division depended upon the individual hunter and his mood of the moment. Deer was the principal animal sought in hunting, and often the term hunting was used synonymously with deer hunting, and in speaking of the divisions of game killed, the deer is always taken as the example. The fact that deer was the staple meat and hunted most often in the autumn is also shown in the more frequent reports of hunting in the autumn than in any other season (328-31).

A ceremony celebrating the killing of the first game animal by a youthful hunter is well affirmed in every period (332). The details of the ceremony, however, are not always given. Zeisberger reported that the youth presented a male animal to an old man and a female animal to an old woman (337). This was denied by all the modern informants. The third- and fourth-period reports related that the selection of the recipient of the kill was not based on the sex of the animal (336). This contradiction may represent a change in custom between the second and third periods, but the fact that there is only one authority for the earlier period casts some doubt on the uniformity of

9: Kinietz E-4, 5 (1938) 1946
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852 the sex correlation. The animal or part of it was eaten by a friend who prayed for the continuance of good luck, according to Johnston, J. W. and W. L. (335). The dedication of the animal to deities or the spirits of deceased friends and the giving of the feast at night as mentioned by Johnston were denied by [177] two of the informants (333-34). There is a suggestion of a fourth-period change here that would be stronger if it were not for the paucity of accounts.

224 A feast, a dance, or both, were customarily given on the return of a hunting party, according to the statements or implications of the sources of the first three periods (338-39). The informants all denied that dances were held and W. T. was the [177] only one to admit the giving of feasts. This seems very definitely to reflect a change between the third and fourth periods, probably due to the decline in the economic importance of hunting.

Constitution, Personal Appearance, Dress, etc.

142 The elements under this heading are few and show little 302 change. There are, however, a couple of items that merit some discussion. First, on the matter of extirpating the beard, there is a division of opinion among the sources and among the informants (342). All the sources who mentioned the beard, except Van der Donck, said that it was pulled out. This was confirmed by J. W. in the fourth period but denied by W. T. and E. R. These maintained that the Indians never had beards until they intermarried with the whites.

The hairdress of the women offered little occasion for disagreement (349-53). All the sources and informants who gave any information on the subject agreed that women fastened their hair behind the head. Whether it was braided, clubbed, or fastened in a square bunch seems to have been a matter of individual preference, for one source mentioned all three methods [301] and four other accounts, two of the three methods. Ornamentation was also according to individual preference.

302 Men cut their hair short except for the tuft or scalp lock on the top of the head (345). The scalp lock was made into two braids according to all the sources who reported on this detail,